

Contributions

The Blessing In Prayer

EMMA BEATRICE GNAGEY

When the sunshine streams thro' the windows
At the gray old chapel's end,
And in slanting golden brilliance
On the kneeling saints descend ;
From the windows richly blazoned,
In a solemn glorious glow,
From these burning panes falls a blessing
As if God himself bent low.
And touched the souls of the worshippers
With a finger aflame and real,
Which the throng that surged past the chapel
Heedless, may never feel.
Oh, soul, that art weary and fainting
From the burden of the day,
There is rest for thee with the Father.
Oh, soul, have faith and pray !

—In New York Observer.

TEMPERANCE REFORM

SAMUEL LICHTY

I am asked to speak of "Temperance and Reform by the Church." The church can be a mighty power for temperance, along the line of moral suasion. When people are truly converted, have little desire for a long life here, but anxious to be with the Father, they will have no use for anything that intoxicates or defiles the body, and will use every endeavor to drive the liquor traffic from the earth. Some however, inherit an uncontrollable weakness. The Master urges us to be charitable with such. Severity and excommunication, often drive the weak to destruction. We are ordered to forgive the erring brother four hundred and ninety times. That which is termed "Society," in and out of the church, tries to avoid and discourage the weak and erring. The popular church can learn its duty along this line, from the Salvation Army and the American Volunteers. No, it will not do to use force and power, too freely on the weak. I will point you out a class where ecclesiastical power ought to be applied. I will point to the professing Christian, who votes from year to year to keep the liquor traffic in our cities and towns. My city has over six thousand voters and a large majority profess Christ. Yet only about two hundred can be found, who will vote for officers that will drive the saloon and similar evils from the city. Vile men sneer at the faithful two hundred and tell us that several thousand Christians, order them to keep on in their fearful work, of destroying the bodies and souls of our people. Some large cities have a smaller per cent of anti-saloon voters than this city. Smaller towns have the same trouble. All the churches are afflicted with these saloon voters.

The large fashionable churches always have a few devoted pious souls, meek, humble and Christlike. But such churches in great cities are nothing more nor less than a splendid machine for a good social time, and are in the centre of a gang of unscrupulous idolaters. They have the same spirit, as had the persecutors of Christ, 1800 years ago. A temperance talk at one of their prayer

meetings, spoils any good feeling that may exist, and their voters are almost unanimous in favor of retaining the saloon and all kindred evils in the city. Real enemies of vice can be found mostly in country churches, in small towns and the suburbs of cities. Few such are found in great centers. My own church, weak, unfashionable and uninfluential as it is, a few years ago, found one of our brethren elected mayor of his city. This brother was asked to vote and work against saloons, he answered that he would do no such thing. He very faithfully signed his name to saloon licenses. Would not such be good places to use the force and powers of the church? The scriptures would certainly sustain discipline in such cases. And why not? Shrewd business men use discipline for smaller sins. I mean that railroads will not have anything to do with drinking men. Insurance companies avoid them and all kinds of business men shun them, saloon keepers even prefer bar-tenders that do not drink. And so the commercial world is getting to be a mighty power against the drink business. Then why should not the church say to its cold considerate worldly members. "If you do any favors for the liquor curse, if you don't do all against it you can, you shall not attend the holy communion." But the church of today is not saying that. This is causing radical haters of the saloon to talk about organizing a church of their own.

Thus it comes to pass that radical reformers do not always find the church a congenial place. If they talk out plainly against sin, and say, "thou art the man." They offend some near neighbor and are considered disturbers. But the church is the Lamb's Bride, the hope of the world. It must continue to be, and it cannot exist in this wicked world without Judases. What temperance people say is, that too many who love silver and are anxious to carry the bag, have gotten on the good old ship. Millions of Jonahs must be thrown overboard, or the grand old craft will surely flounder. No excuse can be offered for the drink evil. It is bad and only bad, it is against our God, against the church, and opposed to all that is lovable here and hereafter. God placed a mighty responsibility on American men, when he placed the ballot and government in our own hands. At the great day all professors at least, will be called up and asked, why they did not kill this great enemy, this fearful dragon. He has placed that power in our hands, let us do our duty and prepare for judgment.

Mohammedans are all total abstainers. The so called Christian nations are the most drunken and debauched on earth. In a Mohammedan country, when they see one drunk, they say, "there is a Christian." Now look at that false prophet, then reflect how we are putting Christ to an open shame.

CHRISTIAN STEWARDSHIP

D. C. MOOMAW

No phase of the question of personal re-

sponsibility in the matter of the disposition of our worldly goods is of more importance to us than that of "Christian Stewardship." There can be no question as to the right of "Our Father" to a portion of our possessions as to his will that it should be used directly in the interest of his cause. It was emphasized in the Mosaic law of tithes and reaffirmed in the entire usage of Apostolic teaching. Our Lord makes repeated, specific mention of it in laying down the duties that pertained to the new dispensation.

One of the marvels of the infirmities of human perception or comprehension is found in the hostile attitude of the leaders of the Tunker fraternity toward this natural and reasonable doctrine. For a century or more the entire influence of our pulpit and press has been in positive antagonism to the scriptural teachings on the subject of "Christian Stewardship" and this in full view of the fact that we professed uncompromising loyalty to all the commands and precepts of the Gospel. Until the beginning of the Progressive agitation in the sixties it was regarded by our membership as positively heterodox to speak or write in favor of using money in church work.

How this anomalous condition of things was inaugurated it would be difficult for the present student to determine.

We have special reference to the matter of the right of a minister to a support in Luke 10:7. There can be no misunderstanding of its import. Paul confirms the same doctrine in 1 Cor. 9:4-14.

In a word, the doctrine of "Christian Stewardship" is ingrained into the entire fabric of the religion of our Lord.

Our brethren must believe and practice the same or else abandon the pretension that "the gospel is our only rule of faith and practice." In the concrete, we hold it to be a solemn, bounden duty to make the church a beneficiary in the income from whatever business which we are engaged. It all comes from the Lord of the church and it is rank disloyalty to withhold from him what is needed for the progress of his cause. I would feel as safe before the coming judgment bar without baptism as without an acceptable report of my stewardship. What an unworthy life that in which we have no higher ideal than that of living to amass property for the benefit of posterity. In what is the world benefited by our life?

There is no grander aspiration than that of living and working for the Lord in such a way that the work will continue after we are laid away in our grave. In order to do this let me suggest to those whose means will afford it that they could not glorify the Lord and bless the world more effectually than by laying by in their last will and testament a sufficient amount, the interest from which would be a perpetual support for an evangelist or the endowment of a scholarship in the ministerial department of our school. What an infinite consolation to mitigate the agony of the hour of death to know that, thru your aid, a minister of God would carry on, till